

<sup>again</sup>  
(The attitude with which the mind seeks  
and holds its knowledge creates the effects  
produced by that knowledge in our lives.  
Knowledge is only a knowing to the extent to  
which the attitude is a knowing. <sup>that is,</sup> Attitude knows  
itself to the extent to which I know my attitude.  
The less the attitude is knowledge, ~~is known by me~~  
the more the knowing <sup>referring to</sup> (all cognition exclusive of  
insight into attitude) is ignorance, the more it  
reflects confusion, the more its application  
produces unworthy results. The decisive value of  
~~knowledge~~ <sup>that is the conclusion which me (some required)</sup>  
~~information~~ (what attitude impels us to learn) ~~and~~  
~~including all scholastic knowledge~~ lies in the  
giving of expression <sup>that information knowledge</sup> (in how it is expressed).  
Direction (attitude) and expression (the operation  
of expressing <sup>knowledge</sup> ~~information~~) is conclusive (decisive  
in determining) to the effect <sup>is decisive in determining or</sup> (creates the effect).  
Attitude is direction <sup>(for it directs acquisition of knowledge)</sup> and direction (exerting itself  
<sup>upon the knowledge</sup> ~~upon information~~) is effect.

I have also to know. I am  
frustrated with intellect  
I am able to deal with it  
consequently in no sense  
that attitude knows itself  
or really goes to know or  
I know I know my  
attitude

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The <sup>feeling or</sup> attitude is the directing force of every action and thought. ~~In fact, the thought is attitude~~ ~~active~~. A thought, suspended or expressed, is ~~the~~ <sup>attitude active</sup> circumscription of an attitude. The thought's activity, ~~the thought's~~ <sup>its</sup> expression, the direction ~~the thought~~ <sup>it</sup> takes, is <sup>at every moment</sup> dependent upon the attitude. ~~The attitude~~ <sup>the</sup> is the greater thought, ~~and~~ <sup>the</sup> action which goes on beyond the apparent performance. Thinking is taking attitudes - though not, of course, poses. Thinking and <sup>as afterwards which is</sup> doing are stages of attitudes becoming explicit.

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~~The~~ Attitude <sup>of</sup> is the true character ~~describing~~ the thought and its expression in action, ~~but it~~ is not something seen by the casual self-seeing <sup>self</sup> or awareness of thought. ~~It is~~ <sup>the</sup> the subsequent <sup>as it is only</sup> vacillations of ~~attitude~~ <sup>of emotion and when</sup> that ~~the~~ commonplace thought <sup>can sense</sup> senses of itself.

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To cultivate ~~the true attitude - that is, the~~ <sup>consciousness in</sup> true seeing of the fundamental attitude ~~is to~~ <sup>calls for</sup> struggle <sup>to all beyond</sup> through all its subsidiary ~~(and subsequent)~~ plays and motions that obscure the aim fundamental to any thinking.

~~All~~ our desires and feelings <sup>of which we</sup> ~~that~~ are normally conscious in us are usually the ~~plays~~ the subtle sides ~~derived from~~ <sup>of the one</sup> the basic drive, <sup>the one</sup> the basic attitude of the thought.

Drive, attitude, emotion are all synonymous. And it is the degree of <sup>our</sup> in-seeing into them, ~~really~~



<sup>their</sup>  
~~an~~ in-seeing in themselves, <sup>which turns out to be</sup> an in-seeing which is  
ourselves) that shows them with more or less force of  
clarity, <sup>either</sup> as basic drive or ~~as~~ ambiguous manifestation,  
each with its own taste and predeliction, its own drive  
to expression.

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Beyond the anticipated object of the thought is the <sup>actual object</sup> deed, the true action in the <sup>which is</sup> form of attitude. The overt deed, the manifest actualization, is, of course, <sup>of a thought as for no one</sup> included in the thought as an aspect of it. But informing

both the thought - the suspended deed, as it were, and the <sup>actual</sup> visibly manifest deed - the <sup>visibly manifest</sup> actual deed,

is the feeling in the form of attitude.

And <sup>only</sup> feeling is <sup>which is</sup> really the true thought, the true deed, it being the fundamental chord out of which <sup>flows</sup> issue the overtones which we identify as thought, which we refer to as action.

Moreover the attitude is the true event to which I <sup>am</sup> sensitive. In other words, <sup>capacibility</sup> attitude determines sensitivity, and sensitivity <sup>(quality of responsiveness, a movement)</sup> to an event is the true event, <sup>just so far as the event</sup> to the extent to which the event exists for me. The <sup>degree</sup> to which sensation functions in me <sup>determines</sup> is the degree to which an event has existence for me.

But the obvious appearance of an event, (that is, those elements of an occurrence as they would - but only hypothetically - appear to all observers were it possible to discard individuality of sensation) is only the background against which the true event is played, <sup>so</sup> is only the neutral occasion for the event without being the event itself, <sup>so</sup> is but the stimulus which precipitates the true event which is not, as we might <sup>think</sup> say, registered in sensation but is the sensation itself.

*the true event is down & under and what I can make of a <sup>light</sup> ~~background~~ which remains, its self, a transparent occurrence. The real occurrence occurs in myself, as far as I am concerned, that is, I feel it. The other & outer will have to know.*

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*objective or external*

*your sense*